

# The Platonist.

"Platonism is immortal because its principles are immortal in the Human Intellect and Heart." The Esoteric doctrine of all religions and philosophies is identical.

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## ETRUSCAN NOTES.

### PART III.

#### THE DICE OF TOSCANELLA.

##### I.

In the year 1847 a pair of ivory dice, marked not with pips but with the following words, MACH, CI, ZAL, SA, THU, HUTH, were found in a tomb at Toscanella, the Etruscan Tuscania; and it has always been clear to every Etruscologist except Corssen (who attempted to combine the words into a sentence), that we have here the Etruscan numerals from 1 to 6. I am far from saying that this meaning exhausts the signification of these mysterious words, and have pointed out (vide R. B. jr., *The Religion and Mythology of the Aryans of Northern Europe*, Appendix D. The Etruscans.) their curious apparent connexion with the famous Ephesian Letters or Spells, which were engraven on the image of the great Hittite goddess known in common parlance as "Diana (Artemis) of the Ephesians" (cf. Acts, xix. 19; Hesychios and Soudas, in voc. *Ephesia-Grammata*; Plutarch, *Sympos.* vii. 5). I would, however, here mainly consider their numeral value, and after a long and careful investigation, in which I have fully weighed the views of

Ellis, Deecke, Pauli, and Canon Taylor, I have come to the conclusion that the theory of the last named writer is undoubtedly correct, i. e. that  $Ma\chi=1$ ,  $Ci=2$ ,  $Zal=3$ ,  $Sa=4$ ,  $\theta u=5$ , and  $hu\theta=6$ : Pauli has proved beyond a doubt, as Sayce agrees, that these numerals are not Aryan (Indo-European), as Deecke would fain make out; Taylor has rightly connected them with the Turanian languages of Northern Europe and Asia, and therefore we have only to go forward on the lines laid down in these *Etruscan Notes*, Part I (vide *The Platonist*, Jan. 1887). A detailed notice of the mistakes of these interpreters whom I may call the "Aryan heretics" would be uninteresting to the readers of this Magazine, so one instance shall suffice. They have naturally tried hard to connect  $\theta v$  with the Lat. *duo*, etc., which seemed at first plausible enough; but a particular Inscription (Fabretti, No. 2055) gives *two* names and *two* ages of "denar CI," i. e. '2' children, and as all interpreters are now rightly agreed (though for different reasons) that  $ma\chi=1$ , and as the general scheme of pip-marked Etruscan dice has been shown by Campanari to be

1		and as the dice-words stand $Ma\chi-Zal$ , $Ci-Sa$ ,
2		$Thu-Huth$ , we arrive at the result above
3		stated from the <i>internal</i> evidence, which is
5-4-6		absolutely confirmed by the <i>external</i> evidence.

## II.

MACH, 'One.' Personal-concept-basis:—the Finger.

Turanian ONE-words—Comparative Table.

Mordvin—*V-wik-e*.

Vogul—*Ak-va*. Result:—Primitive MAIKS ('Finger')

Wotiak—*Att-ik*.

Primitive }  
Akkadian } MAKS.

Zyrianian—*Ot-ik*.

Tcheremis—*Ik*.

Later—*Vaks-Vaks-Aks-Ik*.

Ostiak—*It*.

Latest—*AS-ID*.

Esthonian—*Vk-s*.

Tungusic—*A-muk-on*

Lapp——*Ak-t*

Finnic——*Yk-si*

Magyar——*Eck-i*

Akkadian—*As* and *Id*.

Etruscan—*MACH*

Tungusic—*AMKA* (*Amak-on, Omokon, etc.*).

Ak. *As*=Assyrian *Es-tin*(=*As-ta-a-an*, "Number One"), whence the Heb. 'Ash-te asar (=1+10=11).

Ak. *Id*=Assyrian *Idu* ('Hand,' 'One,' *i. e.* the hand raised with one uplifted finger)=Heb. *Ekh-od* ('One.' Mas.), and *akh-at* ('One.' Fem.). cf. Heb. *ats-e-ba, Ets-ba* (Finger); North Asian *Id-am* ('Ring-finger.').

General-concept-basis:—Divinity (the One and the All, the First). Akkadian *MAKH*=‘Supreme.’ So an Akkadian Hymn:—“*Ana zae makh men*” (“God, Thou art very high”). Hence Magoi, Magians, Magic, the Babylonian Rab-MAG (Jeremiah, xxxix. 3) or “Chief-Magian,” and the mysterious wisdom of Zarathustra (Zoroaster) of which Ammianus Marcellinus thus speaks:—“Platon, that greatest authority upon famous doctrines, states that the Magian religion, or *Magia, known by the mystic name of MACH-agistia*, is the most uncorrupted form of worship in things divine, to the philosophy of which in primitive ages, Zoroastres made many additions drawn from the mysteries of the Chaldeans” (Ammianus, xxiii. 6).

Combination-concept:—THE FINGER OF GOD (Vide statement of Egyptian Magicians, Exodus, viii. 19).

Corresponding-word inscribed on the Ephesian Artemis:—*Aision* (=TRUTH).

### III.

Further Comparative Number-Table. TWO.

2. Ak. *Kas*. Et. *Ci* (and *Cis*, ‘Second’), Mordvin *Kav-to*, Vogul *Kit*, Zyrianian *Kyk*, Tcheremis *Kok*, Ostiak *Kat*, Esthonian *Kaks*, Lapp *Kvek-te*, Finnic *Kaksi*, Magyar *Ket-to*.

Ak. *Kat* ("Left-hand," 'Hand'), As. *Katu* ('Hand' 'Power'). cf. Heb. *Khoph-nayim* ("Both hands full," Ezekiel, x. 2).

Primitive Akkadian KAKS, whence KAS.

Personal-concept-basis:—'The TWO HANDS.

Ephesian Word:—LIX (perhaps AIX)—Earth, with her two wings, Eastern and Western. AK. KI=Earth.

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## THE YOGA APHORISMS

OF

## PATANJALI.

Translated from the original Sanskrit.

(Reprinted from the *Saddarshana—Chintanika*)

The effect upon the heart which this four-fold mixed contemplation (Samprajnata-Samadhi) produces is characterized as Samapatti. Corresponding to the four-fold mixed contemplation from which it arises Samapatti, properly speaking, ought to be four-fold, but it is really six-fold. Two more species of Samapatti are added, viz. Nirvitarka and Nirvichara. In the first all objectivity, except the object meditated on, is discarded. In the second all objectivity, except the one feeling meditated on, is discarded. There is a distinction between mixed contemplation and Samapatti. Contemplation is an activity of the heart: the body being fixed in a particular posture the heart is concentrated, and meditates on some one object. It is focused, it is entirely engrossed by one feeling only: this collective act is called contemplation (Samadhi.) This act is sometimes completely accomplished, and sometimes partially, and sometimes it fails: the obstacles which prevent its accomplishment have already been described. Such is not the case with Samapatti, because this is a condition



of the heart, after it has succeeded in accomplishing contemplation.

46. Again, subtle Samapatti ultimates in the perception of noumenal existence.

When the condition of the heart known as subtle Samapatti, or that Samapatti which cognizes the subtle elements, is developed, the heart is absorbed in the eternal, unmodified, and latent noumenal existence. All the forms of this noumenal existence present themselves before the heart, which now rises superior to all individuality and all universality. The eternal noumenon is pure, uncontaminated, and unmodified. Fixed upon this noumenon the heart perceives only all form, all genus, all eternal property, by which individual objects exist. This eternal noumenon, from which all these phenomenal existences have emanated, is itself not modified, and is the cause of multitudinous modifications seen in the universe. The heart joins in direct intercourse—communes with this eternal noumenon. The heart assumes its form: it is now engrossed with that which is eternal, with that which is unmodified. The heart realizes to itself what universality is. Thus subtle Samapatti enables the heart to commune with the eternal noumenon. But when this is accomplished, all is not accomplished: the fickle heart, and the eternal noumenon, which is capable of being modified into phenomena, should alike be discarded, and the human spirit delivered from their influence. Pure, uncontaminated, delivered from all external influence, the human spirit should rejoice in itself. This is the goal of pure contemplation.

47. These are mixed contemplation.

Mixed contemplation is also called Sabija, because it has its roots in, or a connection with, the noumenal or phenomenal existence. All the explanation given, up to this aphorism, bears upon mixed contemplation.

This sums up the preceding aphorism.

48. Joyful Samapatti being pure, spiritual tranquility is produced.

When the condition of the heart known as pure Samapatti is complete, spiritual tranquility, strong and pure, is experienced. This arises because, when the heart has attained to the condition of pure Samapatti, it is delivered from the power of the qualities of foulness and darkness. The quality of truth thrives. The natural consequence of this is, that the human spirit experiences repose and tranquility. The heart communes with the eternal, pure noumenon: it is above all the individualities, and all the phenomenal existences. It looks in upon the spirit, and the blessings of spiritual repose and tranquility are showered on it. The heart is inundated by truth.

49. Then truth-pervading knowledge is produced.

That condition of the heart which is described in the preceding aphorism has been secured. It has attained to tranquility and repose. Under these circumstances, by means of subtle Samapatti the heart has become absorbed in the eternal, pure and unmodified noumenon. Then the heart perceives and knows that which is eternal, pure and unmodified. But that which is eternal, pure and unmodified is the essence of noumenon (*avyakta prakriti*). This is unmodified, pure, eternal truth. This truth fills the heart and penetrates its every part: indeed, the heart has assumed the form of this truth. The heart possesses a special power of perception. When a Yogi has acquired this special power of perception he is able to possess and exhibit superhuman powers, which will be hereafter described. Yet the Yogi has not reached the last stage. His soul is not yet separated from his heart: the heart still clings to the human spirit and exercises an influence upon it, though it owes its power of activity to the human spirit.

50. The knowledge which results from testimony and inference is general and differs from that produced by a special power of perception (*Ritam bhara-prajna*) which has a special purpose.

The nature of the 'special power of perception' is explained in this aphorism. The Yoga system recognizes three sources of our knowledge—direct perception, inference and testimony. Analogy is not separately recognized, but is included in inference. Properly speaking, all sources of knowledge can be divided into two classes: knowledge directly produced, and knowledge indirectly produced. Direct perception belongs to the first class: testimony and inference to the second, because they do not immediately produce a perception. Therefore the knowledge they produce is general: specialized knowledge they cannot produce. The heart through them is not able to see an object with its local and individual details. But by means of the *Ritam bhara-prajna* the heart directly and immediately, and as it were "face to face," sees the eternal, pure and unmodified noumenon. In the course of mixed contemplation, when the heart is concentrated on any of the subtle objects, and when it meditates on them, the special power of direct perception is produced—a power which enables the heart to see the eternal, unmodified, and pure noumenon face to face; more than this, the forms of this noumenon and the heart become identified. What is meant? Form, taste, smell, touch, and sound are subtle semi-material objects. The five senses or the means of perception, and the five organs or the means of exerting nervous activity into acts, and the mind—all these are semi-material, but they tend towards the spiritual more than the group of subtle elements just mentioned. Intelligence and self-consciousness constitute the heart or Chitta which is also semi-material, but which tends more towards the spiritual than the other two groups mentioned. The heart is the most

subtle thing known. By means of contemplation the heart is concentrated on these subtle and semi-material objects, when the truth-pervading knowledge or the special power of direct perception is developed. The heart is now able to see face to face all eternal, pure, and unmodified truth, formal and essential.

51. The influence produced by the special power of direct perception prevents other influences.

This power exercises an influence so thorough and so strong that all other influences previously exerted upon the heart yield to it. What are these other influences? In the course of mixed contemplation the heart is at first concentrated on gross material objects. By means of Savitarka-Samadhi the heart is delivered from its tendency to externalize. By means of Nirvichara-Samadhi the heart is delivered again from the influence which the Savitarka-Samadhi has exerted upon it. By concentrating the heart on subtle semi-material objects the Samapatti is produced—a knowledge which is conversant with subtle semi-material objects. After this the special power of direct perception is developed. Though a Yogi is able to see face to face all that is essential and formal, and to possess and exhibit super-human powers, yet he has not reached the highest stage—a condition to which he can only attain by practicing Pure Contemplation (asamprajnata-Samadhi).

52. That being prevented all is prevented; from all being pure contemplation is accomplished.

The last goal, which the practice of Yoga seeks to reach, is pure contemplation. When this is accomplished the human spirit is separated from the semi-material heart. The pure spirit is now independent and able to rejoice in itself. It sees itself face to face. This is stated in the third aphorism of this book: "Then the seer subsists in his own form." How is this? So long as the human spirit and the heart are in contact the heart re-



·vels as it pleases. By a gradual process of estranging the heart from all worldliness it is brought to see itself, and when it sees itself in relation to the human spirit, and in relation to the eternal noumenon, it is dissolved and its contact with the spirit ceases. *Vyutthana* is the name of that condition of the heart in which it is engrossed by worldliness: out of this condition it rises when it is concentrated on some one gross material object. This concentration produces the state called knowledge of a gross object: out of this state it gradually rises when it is concentrated on subtle semi-material objects. In the course of contemplation it meditates on the five senses and the organs of external activity. This is a stage higher than the meditation of subtle elements. It escapes from this condition when it is concentrated on itself. It then sees face to face the eternal, pure and unmodified noumenon, which is an independent, individual substance, though it consists of the qualities of darkness, foulness, and truth in a state of perfect inactivity or equilibrium. When it meditates on the eternal noumenon (avykata-Prakriti) the quality of truth predominates, and the special power of direct perception is produced. When absorbed in the meditation of the eternal noumenon the heart is disconnected: its contact with the spirit ceases. How this takes place is explained in the fourth book. In this book the different kinds of contemplation, their fruits, and their influences are explained.

## Book II.

1. Austerity, acquisition of knowledge, and profound, prayerful meditation on God constitute Practical (Kriya) Yoga.

It will be in order at this point to indicate the connection between the first and second Books. There are two mental activities: self-absorption or the concentration of the spirit upon itself, and absorption in external



objects or externalization. The subjects considered in the first Book are: how to restrain the externalizing activities of the mind, how to concentrate them, the nature of this concentration, how to make the mind look in upon itself, and to view the eternal, immutable noumenon by being directed in one channel and moved by only one pure feeling or thought. The different feelings, thoughts, and volitions, which continuously exercise the human mind, are to be restrained by means of introspection. This is called Contemplative (Samadhi) Yoga, and is distinct from Practical Yoga. When the mind practices the latter it continually externalizes, and is therefore exposed to the manifold vexations which connection with external (material) objects always causes. The mind is thus distracted. To deliver it from these distractions and vexations, certain forms of austerities and other practices are prescribed. These constitute the Practical Yoga. Through Practical Yoga is attained Contemplative Yoga. This second Book therefore treats of the means by which Yoga or Contemplation is attained. By means of austerities and other practices, and through contemplation, the Chitta or mind is to be freed from all thought, feeling, or volition; and the spirit is thus to be enabled to know itself.

The terms *Tapas*, *Svadh-yaya*, and *Ishvara-pranidhana* are used in the aphorism. It is necessary to explain what these are. Each of these is called Practical Yoga in the aphorism, because the mind is to be focused and freed from all activity by practicing certain penances in order that the Nirbija-Samadhi may be accomplished. To practice these penances is to practice austerity (Tapas), of which there are various kinds. Suffice it to state that austerity and the worldly life are diametrically opposed to each other. The Purva-Mimansa system declares that worldliness itself is the means of accomp-

lishing the purpose of human life. From the Purva-Mimansa the Yoga essentially differs, because it declares that all tendency to worldly activity must be overcome. The first is almost exclusively propounded in the Vedic works known as the Sanhitas and Brahmanas, which make but a scant reference to the Yoga system. We have therefore characterized the Purva-Mimansa system as the Vedic polity, a polity which the Aryas claimed to be exclusively their own, and from which non-Aryas and degenerate Aryas were scrupulously excluded. The Yoga system—the Vedanta philosophy—the system of world-weariedness and abdication of all worldly activity, that is, the life of Sanyasis—this polity is open to all human beings, because a universal penance is expounded in the Yoga philosophy; because every human being, irrespective of race or creed, can practice this penance. The Jains and Buddhists, who reject the Veda, accept the Yoga philosophy in its entirety, and declare that self abnegation and abdication of the world are the only means of accomplishing the purpose of human life.

Austerity (Tapas) includes all those acts of fasting and the like which are ordained for the mortification of the flesh.

By acquisition of knowledge (Svādhyaya) is meant the study of the Veda and the pronouncing of its mantras with formal *Om*. When whatever we do is offered to God it is Ishvara-pranidhana, that is, every act we perform must be regulated by the feeling of devotion to God. It may be noted that mortification of the flesh is considered to be external austerity or asceticism, which must be distinguished from internal austerity, which consists in restraining the propensities of the mind of which a variety is expounded.

2. For accomplishing contemplation, and for attenuating causes of trouble, Practical Yoga is to be practiced.

The sense of the aphorism is that by means of Practi-

cal Yoga contemplation is accomplished, and the power of desire or aversion is weakened. Through penance, study, and devotion to God pure contemplation is to be accomplished. Ignorance, individualization, desire, aversion, and worldliness are *Kleshas*. The Jains characterize attenuation as Nirjara, including in it fasting, modesty, study and contemplation. When therefore the power of desire, aversion and other feelings is weakened; when a power of controlling the movements of this material body is acquired, and when a particular posture of the body being fixed the mind is concentrated and focused, contemplation is accomplished.

3. The causes of trouble are ignorance, individualization, desire, aversion, and love of life.

*Klesha* or cause of trouble is an activity of the mind which produces uneasiness. In the aphorism these causes are said to be five, and they will be defined and fully explained hereafter. These five activities, such as ignorance, self-consciousness, and others, produce in the human mind an attachment to worldliness, and thus cause pain to afflict it. Ignorance produces self-consciousness, self-consciousness produces desire or aversion, and thus love of life becomes strong. In this manner ignorance, self-consciousness, desire, aversion, and love of life obstruct the way of one's deliverance from worldliness; and therefore they are called causes of trouble, or troubles (*Klesha*).

4. Ignorance is the field of the following which are latent, attenuated, broken, and powerful.

The sense of this is that ignorance produces self-consciousness, desire, aversion, and love of life. Ignorance is therefore independently explained. Each of the four—self-consciousness, desire, aversion, and love of life—in its turn is of four kinds: latent, attenuated, broken and powerful. The term *Prasupta* (latent) signifies that a mental activity is only dormant. A men-

tal activity is dormant, and therefore unseen so long as there is nothing to awaken it. A child has its feelings, but the necessary causes to awaken them into activity are wanting, and therefore the feelings are not perceived. There are feelings, and there are causes to awaken them into activity. The feelings are, however, totally inactive, because some other feelings have rendered them powerless. Such a condition of the feelings relaxed is called attenuated. Some one feeling predominates in the mind, overcoming other feelings. For instance, a desire overcomes an aversion or *vice versa*; the one which is overcome is said to be broken. When a feeling is powerfully active it is characterized as powerful. The following are the sixteen kinds of *Klesha*: latent self-consciousness, attenuated self-consciousness, broken self-consciousness, and powerful self-consciousness; latent desire, attenuated desire, broken desire, and powerful desire; latent aversion, attenuated aversion, broken aversion, and powerful aversion; latent love of life, attenuated love of life, broken love of life, and powerful love of life. Thus there are sixteen *Klesha* or painful feelings, and ignorance itself is the seventeenth.

5. Ignorance is that which mistakes the transient, the impure, the painful, and the non-spirit for the eternal, the pure, the pleasurable, and the spirit.

All things in this world are transient. We ourselves and all that we see about us are transient. All these things are likewise impure, because they are full of flesh, fat and other things capable of rotting. These things also cause pain to the human mind, because they depress it. They are moreover unspiritual. When the mind considers these things to be eternal, pure, pleasurable, and spiritual, it is deluded. This delusion is called ignorance. Every thing in this world has two forms: essential (Prakriti), and modified (Vikriti). The



world abounds in modification or accidents; and when the accidental is mistaken for the essential it is ignorance (Avidya). But when the essential is discerned in the accidental it is wisdom (Vidya). Wisdom is distinct from correct knowledge (Prama). Wisdom discerns the essential and the accidental in the modifications; but knowledge is conversant with modifications or accidents. Knowledge may therefore in this way be ignorance. False knowledge is ignorance necessarily. Wisdom seeks to discover the essential, and to know the true, existent, intelligent and happy spirit.

6. The identification of the soul with the mind is indeed self-consciousness.

The mind manifests a variety of conditions, as it is modified in a variety of ways by the qualities of light, darkness, and foulness. When it causes the soul to receive knowledge only, that is, when the soul is under the influence of intelligence, and is guided by the quality of light, its modification is purely intellectual. Then such a mind itself is the object which the soul perceives. How is this? The mind assumes the form of the object it sees. The mind which has assumed the form of an object and is thereby modified is perceived, and thus through the mind the soul perceives an object. The mind itself is directly perceived by the soul. The mind itself can never be dissociated from objects, and thus the soul identifies itself with such a mind, and fails to perceive that it is distinct from it. All the attachment of the mind is transferred to the soul to which it clings. Such a condition of the soul is called self-consciousness (Ahankara).

7. When the mind feels pleasure then its condition is called desire.

The mind knows objects in two ways. In one what it knows conforms to its own condition developed by the influences that have previously incited it. Such knowl-



edge produces pleasure in the mind. When the mind feels pleasure it is moved by a desire. What pleases it is sought, and this condition is named a desire. When the mind knows an object which suits its nature it feels a pleasure, and it desires an object which causes it pleasure.

8. When the mind feels pain then its condition is called aversion.

The object which the mind knows to be painful is against its nature. Such an object is shunned, and this is called aversion. The mind first knows an object: the knowledge is against its nature—it therefore feels pain. It seeks to ward off this pain: its condition, under these circumstances, is called aversion. Desire and aversion are the conditions of the mind, according as what it knows suits its nature or is against it. This may be explained as follows. The mind assumes the form of the object which it knows. This is its first condition: it is intellectual. Again, when the object known conforms to the previous condition of the mind, the mind manifests a second condition or modification, and this is called pleasure. When the object perceived does not conform to the previous condition of the mind its modification is called pain. The second condition produces a third condition. Pleasure modifies a mind into a desire, and pain into an aversion. This condition of pleasure or pain causes a further modification of the mind: and this is volition. The soul goes along with the mind in all its modifications; nay, identifies itself with the mind. This condition of the soul is characterized in the preceding aphorism as its individualization (Ahankara) as opposed to its universalization. The mind assumes the form of the object that is before it. How then can the knowledge of some objects conform to it? And how can the knowledge of other objects not conform to it? How is such a distinction possible? In this

life and in previous lives numberless influences have been brought to bear upon the mind. And these influences have crystallized it, so to speak. The knowledge of an object, which conforms to such a condition, is said to suit its nature: *vice versa*, it is said to be against its nature.

9. On account of previous influences, even a wise man loves his own life. This love is called love of life (*Abhinivesha*).

From birth to birth numerous influences have been brought to bear upon the mind. These influences produce certain feelings in it—feelings which as it were flow in a continuous stream, and generate in the mind an attachment to life. This body is mine, and may I never be severed from it—such a desire springs up in it. To the body the mind clings exceedingly close. Such a clinging or attachment is called in Sanskrit *abhinivesha*. Every animal desires life: love of life is therefore natural. Ignorance, self-consciousness or individualization, desire, aversion, and love of life are called by the Buddhists and Jains *asrava*. This word signifies that which flows from objects in towards the mind, reaches it, acts upon it, and modifies it. The Jains and Buddhists seek to prevent such a union of objects with the mind. Their efforts in this direction are called good prevention. The Yogis consider ignorance, individualization, desire, aversion, and love of life to be so many positive sources of pain.

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*THE CELESTIAL DESATIR:*<sup>1</sup> *TO THE GREAT  
PROPHET ABAD.*<sup>2</sup>

Translated from the Original Persian

BY

MIRZA MOHAMED HADI.

(1) I take refuge in Yazdan, from bad egotism<sup>(a)</sup> and evil habit, which mislead and carry to the wrong path, and bring us grief and sorrow.<sup>3</sup>

(2) In the name of Aazid the merciful and the bounteous, and the kind and the just.<sup>4</sup>

(3) In the name of Yazdan.<sup>5</sup>

N. B. Numerals in ( ) indicate the number of verse.

(a) Orig. *Manish*—Egotism, pride, selfishness.

1 The Persian language has no article: it is added by the translator.

Celestial—revealed. God is not supposed to be on or in heaven; but a higher place is metaphorically attributed to Him on account of his transcendent nature.

Najaf Ali Khan, the author of the *Safrany* or commentary, informs us that the *Desatir* is the title of 15 namahs or books of the prophets of Iran (Persia). The first prophet was the great Abad, and the last Sasan V. The original work was in the Zendic language. Sasan V. translated the work into the Durri language in the time of Khusro Paryiz, son of Hurmuzd son of Anosherwan the Just.

Those interested in the general history of Philosophy will find in the *Desatir* a very early attempt on the part of the ancient Persians to form a Cosmological theory. This invaluable work written in pure Persian is an index to the intellectual and moral peculiarities of the ancient Aryans, who did not leave their birth place. This theosophical treatise is an old Persian revelation. The subjection of the soul to metempsychosis is distinctively recognized.

2 About the personality of this prophet very little is known. He is identified with Abraham. This supposition is based on a verse in the *Desatir* in the 15th Namah or book of Sasan V.

3 This verse corresponds to the Islamic article called "*Istiaazah*"—taking refuge from the evil influence of Satan. The article in Arabic is "*Auze billahi minash Shaitan ir Rajim*:" I take refuge in God (Allah) 'from Shitan, the rejected one.' This is pronounced before commencing the prayer and reading the Holy Koran.

Yazdan: the proper name of God. This is also the name of the angel, who is the doer of good and never does evil. The Dualists named the creator of Good *Yazdan*, and the creator of evil *Ahraman*. The creator of light is called Yazdan, and that of darkness Ahraman.

N. B. The words in ( ) in the text are added by the translator in order to complete the sense.

4 This corresponds to the article of Islam called "*Iasmayah*"—pronouncing the name of God. The article is "*Bismillahir Rahmanuir Rahim*." In the name of Allah (God) the Rahim (the merciful in this world), and the Rahman (the bounteous in the next world), *Rahim* and Rahman are names of God. See Tafsiri (a commentary on the Holy Koran).

Aazid is the same as Allah in Arabic. Proper name of God: It literally means praiseworthy.

5 This short verse separates one section or paragraph of the text from the other. This is equal to Mohamedan "*Bismillah*,"—In the name of Allah. Every short undertaking commences with this. A Musalman, for instance, inviting another to dine will say: "*Bismillah*," meaning please begin in the name of Allah.

(4) The nature of God can not be known. Who can dare to know it, but He (Himself)?

(5) The entity and the oneness and the Personality are "His very nature and nothing besides Him."<sup>6</sup>

(6) He is without beginning, and end, and rival, and enemy, and similar, and friend, and father, and mother, and wife, and child, and place, and direction, and body, and similitude to body, and corporiety, and color, and smell.<sup>7</sup>

(7) He is the Living, and the Wise, and the Almighty, and the Independent, and the Just. He is aware of hearing, and seeing, and being.<sup>8</sup>

(8) To His wisdom the being is evident all at once, and to Him nothing is secret. He is the Omniscient whose knowledge is not conditioned by time. To His sublime nature the past, the present and the future can not be ascribed. And his knowledge is not like our knowledge which is past with respect to some created things, and present with respect to others, and future with respect to others again.<sup>9</sup>

6 The subject of this section is the Nature and attributes of God up to the 9th Verse.

His attributes are not extraneously added to His Nature. They are identical with himself.

7 Enumerates the negative attributes of the Deity.

*Rival:* The prophet does not teach dualism.

8 The positive attributes. The positive attributes of God recognized by Islam are eight, viz: The Power, the Knowledge, Life, Will, Perception, Eternity, Speech, Truth. The negative attributes according to Musalmans are seven, viz: Non-composition (He is not compound), non-corporeity, Non-feeling (pleasure and pain), Non-union (He does not unite with any thing out of His nature as to become one); Impassiveness (He is active not passive); Invisibility (He can not be seen by any eye); Non-partnership (Nothing co-operates with Him in His actions); Negation of attributes (He is powerful but He does not possess power as something beside His nature); Independence. He has no instruments or matter. They are all created things.

*Being* here means universe, actual as well as potential.

9 The word *conditioned* is added. The meaning of the verse is that Divine knowledge is unconditioned and infinite, because He is perfect in all respects. In His nature there cannot be an expecting state for perfection



(9) He does no evil, neither does He resolve on mischief. Whatever he has done is good.<sup>10</sup>

(10) In the name of Yazdan. <sup>11</sup>

(11) The one who, without expecting any reward for his generosity and goodness, created firstly the free and simple substance, without connection and union, and matter, and form, and time, and protensity, and body, and corporiety, and need, and dependence to body, and substance, and attributes, which is named *Bahnam*, and surnamed the Saroshbud and the Ferishtah Salar.

What a bounteous Aezed who, without the request of one requesting, and the desire of one desiring, and the hope of one hoping, conferred existence (to all existing things.) His creation has no limit. May he be praised to the extent of His knowledge.<sup>12</sup>

as in ourselves. We are ignorant of a thing at a time and when this ignorance in respect to that thing is removed perfection is attained.

10 This is a very important and much debated doctrine among Musalmans. The "Ashairah" or Sunnis (a sect of Moslems) believe that the Deity is the Creator of good as well as of evil. They maintain that He is all powerful, and that everything is wrought by his orders. They point to the verse of the Holy Koran in their support: "That even a particle cannot move without His permission." The *Sheas* on the contrary do not admit the creation of evil by God. Because he is all goodness and all mercy he cannot do evil, It is repugnant to his Holy Nature. Moreover they say that evil has no existence *per se*. They assert that real being is identical with real good, therefore all being is all good.

11 This section is about the creation of First Intellect.

12 *Free* here means immaterial.

*Simple*—not compounded.

Substance is that entity which subsists by itself. The substances are five: (a) Intelligence, (b) soul, (c) body, (d) matter, (e) form. The accidents are nine: (a) quality, (b) quantity, (c) relation, (d) where, (e) when, (f) position, (g) possession, (h) action, (i) passion. These nine with substance make the ten (10) categories of the Aristotelian philosophy (Vide Aristotle's *Organon*.)

The word body is used in the Peripatetic sense. That is a substance made up of, i. First Matter, ii. Form. The Intellect is distinguished from soul: the former being entirely independent of body, while the latter is partly independent and partly dependent.

*Bahnam*: also called Bahman. The author of Burhan writes that this is a short form of Brahman. The meaning of the word is a correct doer and



(12) Through him who is named Bahnam, and called Prime Intellect and First Reason, and who is good and sublime in every respect, He (God) produced the substance called Asham the second Intellect, and (second) angel, and *Manistar*, which is the name of the soul of the highest hearers, and whose title is Rowambud, for she is the chief and mistress of souls and the body of the highest heaven named *Sanistar* and titled *Tanam-bud*.<sup>13</sup>

truth-teller; a little thing all knowing; a cloud; name of an angel presiding over bulls and sheep; the angel who resists the bad influence of evil spirit (see Burhan.) The word is philologically connected with the *Brahma* of the Hindus; the all-pervading, the Divine cause of the universe from which all things are supposed to proceed.

*Sarosh*—angel especially messenger angel, bud—chief, commander.

*Ferishtah*—angel, *Salar*—governor; head; chief;

His creating power is infinite; His created things are innumerable.

As far as His Holy nature is known to us, His creatures

13 NOTE—Intellect I have used in the masculine, soul in the feminine, body in the neuter gender. In Persian there is no such distinction.

The meaning of this section is, that the Almighty, by virtue of the Prime Intellect, created (a) the Second Intellect, (b) First Soul, (c) First Body. It may be pointed out that this system of creation is based on the well known doctrine of the ancient philosophy, "One cannot produce more than one." As God is one and His oneness is perfect in all respects, He cannot produce but one thing at a time, and so the ancient philosophers believed He did. For first of all He created Prime Intellect, whose oneness was only inferior to that of the Deity. This First caused thing, not being a perfect one like the Deity, on account of it being a thing caused, had two sides. This two-sidedness enabled him to produce two entities: (a) The second intellect, a being like himself, though somewhat inferior; (b) the First Soul. The latter caused the existence of a body, or rather wanted a body to move. This body was the highest heaven. The Second Intellect caused the existence of the Third Intellect and the Second Soul, and so on to the ninth Intellect and Ninth Soul, and Ninth Heaven, the heaven of the moon. [See *Hidayatul Hikmat* and *Shifa*].

The tenth Intellect, called in Arabic *Aguali*, *Ashir*, and *Aguli*, *Faal*. *Faal* means most active, and so the Intellect is believed to be, because he presides over the lower world, which consists of four opposite elements: Fire, air, water and earth, and their innumerable compounds, their formation and resolution. However, this most active Intellect could not perform his duties by his own effort, had not the upper Intellects and souls helped him in his office. Hence the influence of heavenly bodies on this world, as shown by Astrology. About the originality of this system very little is

(13) And by the angel Asham, the second Intellect created the Intellect of the next lower heaven named Famesham, and the soul of that heaven named Farazjam, and the body Arsam.

(14) And likewise from every intellect an Intellect and a soul and a body till He ended the Creation of the heavenly world, and perfected it.

(15) Namely the Intellect of the heaven of *Kaiwan* [*Saturn*] named Faransa, and its soul Latina, and its body Armansa.

(16) And the Intellect of the heaven of *Hurmuzd* [*Jupiter*] Anjamdad and its soul Najmazad, and body Shidarad.

(17) And the Intellect and soul and body of the heaven of *Bahram* [*Mars*] are named respectively Bahmanzad, and Farshad, and Zarbad.

(18) And the Intellect, and soul, and body of *Khur* known to me, except that I have studied the system itself in the Arabic works on cosmology. I fancy the system is partly developed in the *Metaphysics* of Aristotle, in the eleventh or thirteenth book.

It may be added that the Ten Intellects and nine heavens and their souls and the First Matter of the lower world and First Form, were all considered eternal, though created by God. They maintained that the Deity is a perfect cause of the universe, and that in the presence of such a cause, the thing caused cannot but be produced at once. Therefore the universe was with God from eternity. He has no priority to the universe in respect of time, although He is prior to it in respect of causality. For a cause is always prior to its effect.

The Musalman divines do not admit this. They, on the contrary, maintain that the world is posterior to God in respect of time as well as in other respects.

The Musalman theologians called *Motakallemin* (the speaker) are not in favor of the system of cosmology as treated above at all. They deny the truth of the principle "one can not produce but one." They have introduced another element in cosmology, called "*Iradah*," or free-will of the Almighty, in opposition to the "necessity" of the philosophers. The Musalman Aristotelians, as well as Platonists, have admitted the principle "one cannot produce but one." The representative of the Peripatetic philosophy is Shek Buali, otherwise called Avicenna. And that of Platonic philosophy is Shek Maultool. Both of them are in favor of the principle.

*shed* [*Sun*] are respectively Shaddram, and Shadayam, and Nishadarsam.

(19) And the Intellect, and soul, and body, of the heaven of *Nahid* [*Venus*] are Narwan, and Farwan, and Zarwan.

(20) And the Intellect, and soul, and body of the heaven of *Zir* [*Mercury*] are Arlas, and Farlas, and Warlas.

(21) And the Intellect and the soul and body of the heaven of *Mah* [*Moon*] are Farnush, Warnush and Ardush; Created.

(22) It is briefly, summarily, and abstractedly given here: otherwise the angels are innumerable.

(23) The slowly moving stars are very many. And every one has an Intellect and a soul.

(24) And likewise for every one of the particular heavens and moving stars there are Intellects and souls.<sup>14</sup>

(25) The number of Intellects, and souls, and stars, and heavens, God alone knows.

(26) In the name of Yazdan.

(27) All heavens are spherical, and pure, and clean, and they do not become dead.<sup>15</sup>

(28) They are not light nor heavy, neither cold nor hot; neither wet nor dry.

(29) They have neither increasing, nor decreasing, nor appetite, nor passion.<sup>16</sup>

14 *Particular*: In contradistinction to the nine universal heavens, above described.

The Ptolemaic system of astronomy treated of in the *Almagest*, recognizes a good many heavens besides the universal ones. This system is taught in the private Mohamedan schools

15 The upper as well as the lower elementary bodies are spherical, because the sphere is the most simple of the geometrical forms.

*Pure* here means elementary.

They are living beings but they do not die.

16 These are the properties of the four lower elements. The fire is light absolutely, and air relatively. The water heavy relatively, and earth heavy absolutely.

(30) They are not capable of taking a form and leaving it, and spilling and refilling. They do not become rent and repaired, destroyed and reconstructed, and separated and reunited, and spilled and refilled.<sup>17</sup>

(31) They are always moving with a circular motion; and their motion is voluntary and determined by themselves. Because they are living beings, and perceptive of Intellectual ideas.

(32) In that world there is no destruction and production, and assuming a form and relinquishing a form.<sup>18</sup>

(33) He intrusted the lower world to the charge and command of the upper world.<sup>19</sup>

(34) In the name of Yazdan.

(35) The intellect has no need of body. And the soul attains perfection through body.<sup>20</sup>

(36) The worlds of angels and of souls and of heaven are eight in number.<sup>21</sup>

(37) Whoever approached the angels, who are intellects and souls of heavens, saw the God of the universe.<sup>22</sup>

Increase=growth; decrease=decay. They do not possess the properties of vegetable nor of animal.

17 For the proof of these doctrines logically, see Arabic works on Greek philosophy.

18 No transmigration in that world.

19 Hence the origin of astrology. The able commentator Nijaf Ali Khan deduces the origin of the archytempal philosophy of Platon from this passage.

20 Distinguishes between Intellect and soul.

21 Means the eight paradises.

The highest heaven is not a world of heavens because it has no stars in it.

22 To see God means to comprehend His nature or attributes. This is a disputed doctrine among Musalmans. The *Ashairaps* insist upon seeing Him by their corporeal eye on the day of judgment, or even in this world; while the *Sheahs* maintain that it is heresy to believe such an absurdity. However they believe in comprehending His nature or seeing Him intellectually. I believe that the Persian prophet is in favor of the *Sheahs*.

(38) 'To that happiness no pleasure of the lower world can be compared. The tongue can not taste that happiness, neither ear can hear it, nor can eye see it.

(39) In heaven there is such a happiness that no one knows it but the accomplished.<sup>23</sup>

(40) The lowest rank of the *Bihisht* is such that to the meanest there is given (a part) equal to the lower world.<sup>24</sup>

(41) Besides what ever there is of women, and female and male slaves, and eatables, and drinks, and garments, and beds, and dwellings in that world can not be counted in this world.

(42) The *Bihishties* by the kindness of God have bodies that do not fall, nor decay, nor affected with pain, nor does pollution come to them.

(43) In the name of Yazdan.

(44) The Intellect of the heaven of the moon is the point of collection and aggregation of upper forces and activities. Because Farnush the Intellect of the heaven of the moon imparts to the lower opposite simple elements forms and qualities. For he (Farnush) in his turn has received the best potencies from revolutions of the heavens, and conjunctions of planets, and nature of celestials.<sup>25</sup>

(45) This is his place, and his soul is the soul of the heaven of the moon.

(46) The soul of the heaven of the moon is the Sculptor and the painter.<sup>26</sup>

<sup>23</sup> Those who have obtained perfection.

<sup>24</sup> *Bihisht*: Paradise. The *bihishties* are inhabitants of *bihisht*.

*Meanest* of those who obtained salvation.

*Equal* in quantity as well as in quality.

<sup>25</sup> This section is about the formation and government of the lower world.

<sup>26</sup> The Sculptor and painter of the lower world, because the soul acts as a direct agent on the first *ʿālam* or matter of the lower world. *Hylar* or matters are ten in number, nine for nine heavens and the lower world.



(47) And below the heaven of the moon is posited the world of the opposite elements.<sup>27</sup>

(48) Over fire, and air, and water, and earth, four angles have been posted.

(49) Namely, *Anirab*, and *Hirab*, and *Samirab*, and *Zahirab*.

(50) That which is comprehended from the four elements is *durable*\* and *non-durable*. If its composition is firm it is durable. If not so, non-durable.

(51) Not durable, like winds, and mist, and snow, and rain, and thunder, and cloud, and flashing, and other things similar to them.

(62) An angle is in charge of each one.<sup>28</sup>

(53) For instance the protectors of winds, and mist, and snow, and rain, and thunder, and cloud, and flashing, are named *Milram*, and *Silram*, and *Nilram*, and *Mahtas*,† and *Mahtam*, and *Nisham*, and so of others.

(54) And of durable compounds the first is mineral.

(55) And it has classes and species like the ruby and topaz &c.<sup>29</sup>

(56) And they have their protectors: for instance *Bahrzam* is the protector and preserver of the ruby, and *Nahrzam* protector of the topaz.

(59) The vegetable: it has also classes and species. For instance, *Sarw* and *Chinar* and their protectors are named *Azarwan* and *Nuzarwan*.<sup>30</sup>

(58) Then animals and it has also classes and species like the horse and man.

<sup>27</sup> Orig. Akhshijan—Elements of opposite nature. This word is appropriated for the four lower elements.

<sup>28</sup> The angel presiding over a species is called *Parwardijari-gunah*—the protector of species. In Arabic *Rabul Nona*. These angels may be considered the natural forces of modern philosophy.

\*Orig. *Karani*—durable; *Na Karani*—non-durable. This word (*Karani*) seems to be philologically connected with the Gr. *χρόνιος*

<sup>29</sup> The original is *Surkhari*—Arabic *Laal*—a kind of red ruby very costly. And *Bahrman*—Arabic *Yakut*—common ruby.

<sup>30</sup> *Sarw*—Cypress tree. *Chinar*—poplar tree (Forbes Dictionary).

(59) And each of them has a protector. For instance, the protector and preserver of the horse is *Fararasha*, and the protector of man *Farzin*.

(60) And each of the three children of nature, the mineral, and vegetable, and animal has a perceptive, free, immaterial and uncompounded soul.<sup>31</sup>

(61) In the name of Yazdan! God selected man from animals to confer on him the soul which is a substance free, simple, immaterial, non-compounded, and non-appetitive. And that becomes angel by improvement.

(62) By His (God's) profound wisdom and most sublime intelligence, he connected the soul with the material body.

(63) If he (man) does good in the material body, and has a good knowledge and religion he is *Hartasp*.

Hartasp is the worshipper of God who abstains from unnecessary eating and sleeping for the sake of God, and does not trouble harmless animals.

(64) As soon as he leaves this material body, I (God) take him up to the world of angels, that he may have an interview with the angels, and behold me.

(65) And if he (a man) is not Hartasp, but has wisdom and abstains from vice, I will promote him to the rank of angels.

(66) Every person in proportion to his wisdom and piety will find a place in the rank of wise men among the heavens and stars. And in that region of happiness he will remain for ever.

(67) And any one who prefers the lower world, and has been a virtuous man, will be rewarded (by God) in proportion to his knowledge, and character, and piety,—with a kingdom or ministry, and authority and wealth.

(68) Whatever he does he will experience the result

<sup>31</sup> Sih-pur—(sih—three and pur—son). In Arabic Mawalidi salasah—three children, (of nature); Abai ulwi—the upper fathers—the celestial beings; Ommahati Sifli—the lower mothers—the four elements.

ultimately. Whatever he does in this state of approbation, will be rewarded accordingly.

The Prophet Sasan V. commenting upon the preceding and the following passage says:

"The Prophet Abad of happy soul,—(May peace of God be on him and his followers)—questioned the merciful God as to the reason why holy kings and preservers of the world and wealthy men are affected by corporeal diseases and grieved by (the separation) of relatives &c.? The owner the world and sovereign of being replied:"<sup>32</sup>

(69) The calamities coming upon them in this state of pleasure and honor are the punishments for what they have done or said in their former bodies, which the Just God inflicts upon them.

Moreover the 5th Sasan says:

"It should be known, that whoever was an evil-doer, became a virtuous man, and afterwards died and his soul migrated to another body,—this one the merciful God in this life rewarded and at the same time punished him for his former viciousness. For it is unjust to over look the sins."

(70) In the name of Yazdan. Whoever is a sinner and evil-doer, first of all the calamities are inflicted upon him in the human body. For instance sickness and affliction in the womb of his mother and out of it, and suicide, and being attacked and killed by fierce animals, and poverty, from the time of his birth till death. These are all punishments for his former deeds.

The Sasan says in his commentary:

"It should be known that He (God) says that from the time of birth till death what ever comes from pleas-

<sup>32</sup> This is very nearly the same as the Mohammedan custom called in Arabic *Darūd*: when a Musalman utters the name of a prophet, especially that of Mohammed, he says in Arabic, May peace of God be on him (the prophet) and his descendants and followers.

ure or pain is the reward or punishment of one's former deeds."<sup>33</sup>

(71) The lion, the tiger, the *babar*,\* the leopard, the wolf and other fierce animals, that are noxious and troublesome to flying and walking or grazing, animals, formerly had sovereignty and authority. And those whom they kill had been their assistants and servants. They, by the influence and assistance of the latter, used to practice vice and tyranny, and trouble the harmless animals. Now in this life these last receive punishment through their masters.

(72) Finally those possessing the body of fierce animals shall die of sickness, or sorrow, or wound. And yet if their sins remain (unpunished) they shall come here once more and be punished by their assistants, untill they have expiated their sins and their term fulfilled, in one turn, or ten, or a hundred, or even more.

[*To be Continued.*]

<sup>33</sup> This is the same as the law of *Karma* of the Hindus. The Musalmans are opposed to this point. They maintain that sins are two-fold sins against God and sins against men. The most merciful God forgives the former, but not the latter. For instance a man will be pardoned for not attending to prayers and fastings, but not for killing a man or taking the property of orphans by deceit,

\*Persian lion.

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## IAMBlichOS: ON THE MYSTERIES.

A NEW TRANSLATION BY ALEXANDER WILDER.

### PART IX.

#### THE PERSONAL DAEMON.

I. Come, then, let us endeavor, so far as we are able, to straighten the much complicated difficulty in respect to the personal dæmon, which is beset by various objections. So, therefore, to speak frankly, the argument in respect to the personal dæmon is two-fold: theurgic and technic. The former evokes him by means of agen-



cies from above; the latter by means of cycles which are open to view in the objective world. The former makes no use of the art of casting nativities; the latter is devoted to such methods. The former reveres him as superior to the province of nature more generally; the latter specifically as pertaining to nature altogether. Hence you seem to have strongly brought down the most perfect sacred function to a merely human affair, and to put your questions upon this matter as an exercise.

#### THE ASTROLOGIC DOGMAS DISCUSSED.

II. Next, however, you seem to me here to have taken off barely a small part of the argument in respect to the personal *dæmon*. It is usual for those who work according to technical rules in respect to nativity to invoke him in a prescribed manner from the *dekans*, the ministers of the Zodiac, the constellations, the Sun and Moon, from the Bears, from all the planets and from the universe. You are not fair in taking up one very small part of the subject, the Lord of the House,\* and making your interrogations in regard to that.

Here again you ask in regard to a single subject under discussion: "how the Lord of the House bestows the personal *dæmon*; after what manner, and kind of emanation, or life, or potency, it comes from him to us." You demand in respect to the calculating of nativities "whether the *dæmon* exists, or not;" and in regard to the finding of the Lord of the House, "whether it is impossible or possible." Of what account are these things in regard to the sway of the *dæmon*? It is manifest that what we know as to how "he exists" makes no difference in regard to such matters as his essence and causal principle. In respect to things which have their

\*The *oikodespotes* is the star or divinity presiding over the planetary house. The designation is a literal translation of Baal Zebal, changed by punning on the name to Beelzebub, lord of flies or scarabs.

origin in the realm of nature, even though we may chance not to know, it so happens that all and each of them in the universe have likewise of themselves their own stability of essence. Thus we will generally meet your difficulties. But specifically directing attention to what you ask, we will endeavor to give you solutions of them.

RELEASE FROM FATE BY THE ASTRAL ART.

III. You then remark: "In such case indeed, he is fortunate who having learned the scheme of his nativity is released from fate." To me you do not seem to be speaking these things altogether in harmony either with themselves or with the truth. For if the dæmon has been assigned to us from the scheme of nativity, and we may thence find him out, how are we "released from fate" through the knowledge that the dæmon was bestowed upon us by fate? And if we are truly, as you say, liberated from necessity through the dæmon, how is he still allotted to us by fate? Hence, therefore, the things now affirmed conflict with themselves, and are at variance with the truth; seeing that by no means does his own dæmon come to every one according to the scheme of his peculiar nativity. On the other hand his origin, which we will hereafter set forth, was older than this. If, therefore, the descending dæmon was ever contemplated alone from that point of view, then the individual who attained the knowledge of the dæmon of his nativity was in no sense fortunate. Who indeed if he was given to him for this purpose, that he might accomplish the allotments of fate, would receive the dæmon as a guide to liberation from it? Yet, however, this appears to me to be but a part of the theory, and the last of the kind; but that the entire account is left out by such a method. Nevertheless, these things, although they are falsely told, are not altogether unsuitable.

But the doubts which you next adduce in respect to the enumeration of the causes and in relation to skill in casting nativities, as they are incomprehensible, involve no dispute in regard to what has been before us. For whether these Arts are well-known or incomprehensible, the emanation from the stars imparts to us the dæmon whether we cognize the fact or not. The divine oracular art, however, can teach us in that which is most true in respect to the stars, and we do not at any rate stand in need of the consumeration of the canons or of the divining art.

IV. However it is necessary, dismissing these matters, to say that you do not seem to me right in your inference that it is impossible to attain to a knowledge of the mathematical [astral] science because much disagreement has occurred in relation to it, or because Chairemon or somebody else have spoken against it; since by this logic everything will be incomprehensible. For all the sciences have had ten thousand wranglings about them, and the difficulties about them have been innumerable. Hence we are wont to say in opposition to those fond of arguing that even in true things, contraries are at variance: and falsehoods are not alone in being in conflict with one another. So, also, in regard to the mathematical science, we will say that it is true; but those who are in error in respect to it, perceiving nothing of the real parts gainsay them. This, however, does not occur in respect to this science alone, but also in respect to all the sciences which have been transmitted by the gods to human beings. For as time is always passing, they are mingled again many times with much that is mortal, and the divine quality of the knowledge becomes deteriorated. It is certainly there, but although it is scant, nevertheless evidence of truth is preserved in activity. When the manifest signs of the measurement of the divine [planetary] circuits are before our eyes,

when it indicates beforehand the eclipses of the sun and moon, the entrances of the sun into the signs of the Zodiac and its departures therefrom, and the concurrent motions of the moon and fixed stars, the proof of sight is manifest, agreeing with the prognostic. And what is more, the observations of the heavenly bodies preserved through all time both by the Chaldæans\* and by ourselves bear witness together of the truth of this science. Demonstrations better known than even these may be exhibited, if our discourse be primarily in regard to these objects. Nevertheless, since they are superfluous, and do not relate to any recognition of the dæmon, it is fitting that I leave them out and pass over to matters more suitable than these.

V. You affirm in your epistle: "The assumption of the lord of the house, or of lords of the house, if there be more than one to the nativity is almost granted by them to be beyond comprehension; yet they say that it is possible from it to ascertain the personal dæmon." How can it be granted by them that the knowledge of the lord of the house is beyond comprehension, when they deliver unerring methods for its discovery, and teach thoroughly the elementary principles, for the determining of the disputed matters; some five, some more and others less than these? However, in order that we may pass from this subject, let us examine a greater operation—the properties of the two.

If it is possible to find the lord of the house pertaining to the nativity, the dæmon bestowed by him is also known; and if the matter is incomprehensible, then according to the hypothesis, we are ignorant of him.

\*Proklos, in his commentary on the *Timaios* of Plato (Book iv), states that the Chaldæans had the records of observations of the stars which embraced entire cosmic periods. Cicero also in his first Book *Concerning Divination*, declares that their records of the stars embraced the space of 370,000 years; and Diodoros the Sicilian asserts that their observations covered 470,000 years.



None the less, however, there is the lord of the house, and likewise the daemon bestowed by him. What hinders, then, that by means of the casting of the nativity he should be difficult to find, and yet through sacerdotal divination, or theurgy, there should be great facility for the acquisition of real knowledge?

In short, however, he is not imparted from the lord of the house alone; but on the other hand there are many principles of him, more general than by the lord of the house.\* Still, however, a method of this kind leads to technical and human argument in respect to the personal daemon. Hence in these difficulties which you have suggested, there is nothing wholesome.

VI. If, however, it is necessary to reveal to you the true doctrine in respect to the personal daemon, let me say this: He is not assigned to us from one part of the heavenly region, nor from any planet of the horizon; but there is a personal allotment in us, from the whole universe, the life of every kind in it, and the corporeal substance of every kind, through all of which the soul descends into objective existence, which is distributed to each of the distinctive qualities in us, being thus distributed according to the overruling disposition of each individual.

This dæmon, therefore, is placed in the exemplar, before the soul descends into objective existence; and as the soul takes him as its leader, the dæmon immediately takes charge, filling the soul with vital qualities; and when it descends into the corporeal world he unites it to the body, and is the guardian of its common living principle. He himself guides the personal life of the soul; and whatever we conclude by our reasoning, he

\*According to the Egyptian theory, every individual received his personal dæmon at the time of his birth, and they looked no farther to ascertain his origin. They only regarded the horoscope. The Platonists, however, affected the notion of the Creator himself as assigning to each his familiar or guardian.

being the one that imparts to us the first principles, we think and do just such things as those to which he himself may lead us by the superior intelligence. He governs human beings thus till, by the sacred initiation, we shall know God surely, the guardian and leader of the soul. Then he either retires or surrenders his authority to a superior, or becomes as tributary to him, or in some other manner is servant to him as his overlord.

VII. From these facts, therefore, I may easily answer your next question. He does not have charge over "a specific part in us," but simply over all at once, and pervades every principle pertaining to us, as he was apportioned from the complete arrangements in the universe. The very thing of which it seems to you that proof is furnished that in respect to the divine beings, "dæmons are placed in charge of specific parts of the body, of the health, the general appearance, and the physical habits;" moreover "that they are acting in concert, and that one overlord is set over them all in common." Make this your proof that one single dæmon is guardian over every thing pertaining to us. Do not then set off one dæmon for the body, another for the soul, and another for the higher intellect. It is absurd that the living being is one, but the dæmon set over it, of many kinds; and certainly the ruling powers are single, rather than those that are ruled. It will be still more absurd if the many dæmons ruling over the specific parts are not naturally united, but divided from each other. You also, however, make contradiction between them: "Some of them as good, and others as bad," The evil ones have nowhere an allotment as ruling principles, nor are they opposed to the good like one party against another, as though of equal importance.

VIII. Having in turn abandoned these points, you glide over to the philosophic dogma; but you upset your

entire hypothesis in respect to the personal dæmon. For if he is "a part of the soul," as for instance, the intellective, and whoever "possesses the wise intellect," is fortunate, there will be no other order of superior beings or daemons to come in as guardians of the human soul. But certain parts of the soul, or a potency existing separately, will be supreme over the many forms of life in us, and these, not as allied by nature, but as set apart, and naturally superior to our entire composition.

IX. After this you call to mind another argument in regard to the personal dæmon: "Some rendering worship as to two, and others as to three." This however is all erroneous reasoning. It is fallacious to divide the causal principles that have authority over us, and not to include them in one, and goes completely astray from the unity which prevails in all things. The opinion which distributes the dæmon in the body and the superintendence of the body drags down his supremacy to a very small point. Why then, in such case, is it proper for those cherishing such opinions, to engage in sacred rites, their first principle being unsound?

There is therefore one personal dæmon, guardian over every one of us, but it is not proper to assume that he is common to all human beings; nor again, that he is common, but is present with each individual as his alone. For division according to each species, and essential difference of matter, do not admit the identity and sharing in common which are incident to things essentially incorporeal.

Why then, "are the invocations made by all according to a common form of prayer?" Because their invocation takes place according to one God, the lord of dæmons, who from of old apportioned their personal

dæmons to each of them. And what is more, in the initiations, they show to them all their own, according to each one's own will. For in the sacred order the secondary are always invoked through the superior races; and accordingly under that of the dæmons, one common chief of the lords of the universe in respect to objective existence, sends down their personal dæmons to each of them. As therefore the personal dæmon is present with every one he makes known his own proper worship and his own name, and imparts the proper mode of his particular invocation.

X. This is the arrangement suitable to the cultus of dæmons. One part is akin to those that are invoked, another descended from ancient categories; and the third is constituted by a combination of both these. Do not, therefore, compare divine invocations with human, nor arcane matters with those which may be divulged, nor consider the things which are prior to every limitation and every indefinite mode, as of equal account with those which have been defined by men, or with indefinite ordinances. For these things of ours have nothing in common with those who are superior to us in their entire race, and according to their entire order, and rule over our whole essence and nature.

Nevertheless, right here especially, the greatest misfortunes occur to men when they infer any thing from human weakness in regard to the authority of the dæmons, and from those which are little, of no value, and divided into parts, they judge those who are great, noteworthy and perfect. This much we answer you in respect to the personal daemon in addition to what was said before.

[*To be Concluded.*]

*FRANCISCUS PATRICIUS: HIS LIFE AND WRITINGS.\**

BY

ALICE B. JOHNSON.

Franciscus Patricius, a noted scholar and the most prominent Platonist of the sixteenth century, was born at the castle of Clissa in Dalmatia, on the 25th day of April, 1529. His youthful education was of a thorough character, and he subsequently acquired an accurate and profound knowledge of Philosophy, and the Greek and Latin languages and literatures.

Destiny threw many obstacles in his way, but his great, indomitable spirit surmounted all of them. From his ninth year until the age of manhood he wandered by sea and land, through Dalmatia and Greece to Asia, and then to France and Spain. Fortune seems to have frowned on his efforts to lead a quiet and studious life even after he had attained the age of manhood. Evil circumstances, of which we can give no particular account, forced him to go to Cyprus, and there devote himself to arduous and uncongenial pursuits. In this place he wasted three years—time most precious to a youthful student of Philosophy—and his life was often endangered.

Through the frauds and ingratitude of designing men whom he had faithfully served, and the Cyprian war, he lost his property, and was reduced to almost a state of destitution. Despite this deplorable condition of affairs his intense desire for knowledge did not abate, and he improved every opportunity to add to his store of learning. During his stay in Cyprus he collected from various sources many Greek books, partly trustworthy manuscripts, partly good printed editions, which he

\*Based on *Leben und Lehrmeinungen berühmter Physiker* (fasc. IV. Sulzbach, 1823), by Rixner and Siber.



sent to Italy before the invasion and devastation of the Island.

Finally Patricius became a member of the household of the Archbishop of Cyprus, Philip Mocenicus, a man of great learning and piety, the author of *Institutionum Universalium ad hominum perfectionem* (*Edit. II. Genevae*, 1588, fol.), with whom he went to Venice, probably in the year 1545 or 1546. He was now enabled to devote himself to his studies, to which he gave his entire time.

About this period Patricius, in company with Zacharias Mocenicus, a nephew of the Archbishop, a young man of ability and studious habits, heard the lectures of a certain famous Teacher of Venice. The two youths discussed the lectures, and Patricius by virtue of his philosophic training was able to give his friend much aid in his studies.

Between 1552 and 1554 Patricius went with young Mocenicus to the University of Padua where they heard the famous teachers Federigo Portasio and Octavio Amalteo. Here he was cordially received as a fellow citizen by the Dalmatians, and was even appointed and acted as their consul. He here heard the lectures of Lazaro Bonamico of Bolzano and Marco Antonio de Passeribus of Genoa on Philosophy.

Some time between 1552 and 1557, urged and encouraged by his friend Mocenicus, he began to collect materials for his extensive work on the Life and Writings of Aristotle. By 1557 he had written about half of this work.

In Padua he made the acquaintance of Benedetto Manzolio of Modena, who was afterwards Bishop of Reggio. An occult attraction seems to have brought them together. For twenty-eight years Patricius had good reasons to consider Manzolio as a true friend. He dedicated to him the fourth vol. of his *Discussiones Peripateticæ*.

He likewise formed the acquaintance of several other young men of standing, such as Paulo Flavio Sfondrati, father of the Cardinal of the same name, and Scipio Gonzaga, Jerolamo Ruvereo, Thoma (Yacinto?) Aldobrandini, and Francesco Ser-Francisco, all of whom were subsequently Cardinals; and likewise Nicolao Sfondrati, who afterwards became Pope Gregory XIV. to whom he dedicated his treatise, entitled *Rhetorica* (Ven. 1562. 4to).

Adverse circumstances finally compelled him to leave Padua, and he went to Spain. During his journey he was forced to part with his books, which he had brought from Cyprus, without compensation. They were deposited in the Royal Library where, like so many other literary treasures, they lie buried, unused and unknown. He remained in Spain three years, and then returned to Venice (about 1560) where he published his *Dialogues on History*,\* a valuable book, which he dedicated to the Marquis Sigismondo da Este.

Patricius now took up and finished his book on the Life and Writings of Aristotle, previously began while he was at Padua. It appeared as the first volume of his *Discussiones Peripateticæ*, Ven. 1571.

Some difficulties of which we know nothing impelled him to again leave Venice and go to Modena, where through his old friend, the chevalier Alexander Baranzonio, and especially the learned and amiable wife of Paolo Porrino, Tarquinia Molza,† his surroundings were made pleasant and congenial.

To Tarquinia Molza, who was already well versed in many branches of knowledge, and a skilled musician, Patricius gave instruction in the Greek language. It is

\*Della historia diece dialoghi Ven. 1560, 4to.

†This learned lady was noted for her knowledge of mathematics, languages, and philosophy. She translated parts of Plato, and wrote poems in Latin and Italian. The Roman senate conferred upon her the right of citizenship. She died in 1617.

said, wonderful as it may appear, that she learned the Greek perfectly, out of Plato's writings, in three months! Probably she already had some knowledge of the grammar, as she began at once to read Plato. To this gifted lady Patricius, as a mark of gratitude, dedicated the third volume of his *Discussiones Peripateticae*. Being now favorably situated he gave his entire time to his studies. Works which he had begun at different times and then laid aside, were now taken up and finished. Through some of his friends he formed the acquaintance of a noted philosopher, Antonio Montecatino, who was the chief counsellor of the Duke of Ferrara, Alfonso II., and director of the university at that place. Patricius, on account of his extraordinary learning and genius, was recommended to the Duke by Montecatino. This recommendation procured for him the appointment (in the year 1576) as Professor of the Platonic Philosophy in the University of Ferrara. As an evidence of his gratitude, Patricius dedicated to Montecatino the second volume of his *Discussiones Peripateticae*. In Ferrara he taught the Platonic Philosophy for seventeen years (1576—1593) with great success. In 1583 he issued his Latin version of Proklos' Theological Elements, one of the most valuable philosophic treatises extant, and a book which is simply invaluable to the Platonic student. The full title of this edition is: Procli Lycii Diadochi, Platonici Philosophi, Elementa Theologica et Physica. Quae Franciscus Patricius de Graecis fecit Latina, Ferrariae, 1583, 4to. The book is now extremely scarce. Here he finally found leisure to complete his colossal and exhaustive work on the Life, Writings and Teachings of Aristotle. The first volume, which as before stated, appeared in 1571, contains the Life of Aristotle, an index and classified list of all his writings, extant and lost; the history and estimate of the Peripatetic system, and instructions as to the most useful

method of studying Aristotle, with continual reference to the text of Aristotle, and his commentators. The second volume shows the essential agreement of the Aristotelian philosophy with the Platonic and other ancient systems. In the third volume he points out wherein Aristotle differs from Plato and the more ancient philosophers. In the fourth volume he shows, by a detailed examination and criticism of Aristotle's teachings, the errors of his system, and likewise that his false or erroneous tenets are peculiar to himself, and that the good and true are assumed from the writings or discourses of others.

He published in the year 1583 a translation of Joannis Philoponus, with the title: *Joannis Philoponi breves sed apprime doctae et utiles Expositiones in omnes XIV. Aristotelis libros eos, qui vocantur Metaphysici*, fol., printed by Dominik Mamarellus, which he dedicated to his friend, Antonio Montecatino. Patricius had found the manuscript of this important work in a monastery of Basilian monks in Cyprus, and brought it with others to Italy. Afterwards, as we have seen, all of his books and MSS., this among the others, were taken from him in Spain. Fortunately, however, during his stay at Padua he had made a Latin version of this work, as he rightly thought that it would be of great use to those who were studying the Aristotelian philosophy, as the meaning of Aristotle's text is clearly set forth, and illustrated with a perspicuous and valuable commentary. In the same year Patricius published his book entitled *La militia romana di Polybio, di Tito Livio, et Dionisio Alicarnasseo*, 4to., which he dedicated to his patron Alfonso II., the Duke of Ferrara.

Patricius published in 1586 his book entitled: *Della Poetica la deca disputata, to which was appended Trimerone in riposta alle opposizioni fatte del signor Toryuato l'asso*. This work, which is inscribed to the Prince of



Guastella, Fernando Gonzaga, treats of the origin and nature of poetry, the character of the poetical inspiration, etc, etc. In the same year there appeared as a second part of the above treatise, *Della poetica la deca istoriale*, which is dedicated to the Duchess of Urbino, Lucretia da Este. This book discusses the origin and development of poetry, especially the ancient; poetical contests, etc.

In 1587 was published his *Della nuoya Geometria Libr. XV.*, inscribed to the Duke Carl Emanuel of Savoy, in which he sets forth the principles of Geometrical science from a standpoint entirely different from that of Euklid and other Geometricians.

In 1591 Patricus brought out an important book, viz. *Hermetis Trismegisti Libelli integri xx., et Fragmenta Asclepii eius discipuli Libelli III., locis plus quam mille emendati, inque ordinem scientificum redacti, et e graecis latini facti*, Ferrariae, 1591, fol, Gr. et Lat: The Paris edition of the Greek text of this work was given to Patricius by Gerolamo Rovereo, afterwards Cardinal, who was at the time (1552—1557) studying in Padua. On reading it he at once perceived that it expounded a philosophy essentially similar to the Platonic. No present could have been more acceptable to our philosopher than this precious book. He carefully arranged and emended the text for this new edition, which is dedicated to the donor, Cardinal Rovereo. It is a curious fact that to some of the sections of this work are appended *Scholia* by one of the Inquisitors, *ne aliquid contra sanctissimam fidem catholicam videretur permisisse*. In the same year appeared his *Zoraster, et ejusdem CCCXX. Oracula chaldaica e Tenebris eruta, et latine reddita*, Ferrariae, fol. The compilation and arrangement of these oracles and fragments involved great labor, as they are scattered through many Platonic writings. The book is dedicated to Cardinal Enrico Cajetano.



During the same year (1591) Patricius published his *Mystica Ægyptiorum et Chaldaeorum a Platone voce tradita, ab Aristotele excepta et conscripta Philosophia, ingens divinae sapientiae thesaurus*, fol. ibid. His friend, Cardinal Federigo Boromeo, had long desired him to write a treatise setting forth the scientific order or arrangement of the Platonic dialogues. Patricius, desiring to gratify his friend, inserted in this vol. a tract entitled *De Dialogorum Ordine*. The book itself, which is inscribed to Cardinal Boromeo, is aptly styled by Patricius 'a vast treasury of divine wisdom.'\*

By his writings and lectures Patricius had now acquired almost a world-wide fame, and he was the recipient of many attentions from the learned and great. His fame was largely enhanced by the publication in 1591 of his *Nova de universis Philosophia*, which he had finished on the 5th of August 1589, having devoted to the writing of it the morning hours of one hundred days. He dedicated this book to Pope Gregory XIV. (to whom when a youth he had inscribed his *Rhetorica*) and all of his successors, with the request that he (the Pope) order that the Platonic Philosophy instead of the spurious Aristotelian be taught in all the colleges and monasteries under his control, and that he induce all sovereigns to issue a similar command. By this means Patricius thought that all nations might be led to believe in the interior doctrines of the Church, and that the progress of the so-called reformation might be stopped. This request he likewise made to Cardinal Enrico Cajetano, who was then the Director of the Roman college. Patricius says, in substance, that the enemy (the spurious Aristotle) should be expelled from the schools and monasteries; or, if enemies are to be retained in a state, guards armed with the weapons of reason and piety should be opposed to them for the protection of the youth, so

\**Ingens divinae sapientiae thesaurus.*

that there may be secured the return of freedom of thought and philosophizing which has disappeared from the seminaries of learning, and which formerly vigorously flourished among the Chaldaeans, Magians, Brahmans, Ætheopians, Libyans, Egyptians, Hebrews, Phoenicians, Phrygians, Thracians, Gauls, Greeks and Romans, and especially in the famous Platonic schools,

In the investigation of physical science he had diligently studied the writings of Bernardinus Telesius,\* but found much therein that was inexplicable. In his perplexity he consulted Antonio Persio, the intimate friend of Telesius, who solved many of his objections against the Telesian system. He again took up the works of Telesius and studied them thoroughly, and as a consequence conceived a very high opinion of this eminent scientist. At the suggestion of Persio he reduced to writing all his criticisms of the Telesian system. These were communicated to Telesius himself, who considered them of such importance that he modified his system in accordance with them.

Such was now the reputation and philosophic standing of Patricius that Cardinal Vincenzo Lauro, when he heard that the *Nova de universis Philosophia* was in press, requested that each part as it appeared should be sent to him by a special messenger. This Patricus did, and likewise dedicated to him part of the work (*Panarchiae Libr. I—V*).

Our philosopher himself valued his *Philosophia Nova* very highly, and hoped thereby to reap a substantial appreciation of his labors from his contemporaries and posterity. He asks for this appreciation only because he is convinced that his work will be of service to true Christian piety, and all lovers of genuine Philosophy. The full title of this important and valuable book, of which Sorellus says, "it is so rare and dear that for the

\*Born 1508, died 1588,

value of it a small library could be purchased,"\* is: Francisci Patritii Nova de universis Philosophia, in qua Aristotelica methodo non per motum, sed per lucem et lumina ad primam causam ascenditur, deinde propria Patritii methodo tota in contemplationem venit divinitas, postremo methodo platonica rerum universitas a conditore Deo deducitur; ad SS. Gregorium XIV. Pontificem, ejusque successores futuros Pontf. max. omnes: opus rerum copia, et vetustissima novitate, dogmatum varietate et veritate, methodorum frequentia et raritate, ordinis continuitate, rationum firmitate, sententiarum gravitate, verborum brevitate et claritate maxime admirandum. Ferrariae apud Benedictum Mammarellum 1591 fol. Superiorum permissu. The book is divided into four parts: 1. Panaugia Libri X., on the doctrine of light; 2. Panarchia Libri XXII., on the principles of all things; 3. Panpsychia Libri V., on the soul; 4. Pancosmia Libri XXXII., on the world.

Cardinal Hypolytus Aldobrandini was one of many who had derived special benefit from the writings and company of Patricius, whom he became acquainted with at Padua. When therefore Aldobrandini became (30th of Jan., 1592) Pope under the name of Clemens VIII. he invited Patricius to Rome, and appointed him Professor of Philosophy with a liberal salary. His first work in Rome was the preparation of a new edition of his *Philosophia nova* which appeared at Venice in 1593, fol.; then he wrote his important book entitled *Paralleli Militari*, the first part of which appeared in 1594, and the second in 1595. This work is a very learned and exhaustive treatise, and many subsequent writers have drawn copiously from it without acknowledgment.

On the 6th day of Feb., 1593 the spirit of Patricius, emancipated from the body, soared aloft, to a higher and better sphere. He left many valuable writings in

\*De Perfectione hominis, p. 517.

manuscript, which still remain unprinted, and even their very existence is known but to a few.

The strenuous and persistent opposition manifested by Patricius to the dominant philosophy (a spurious Aristotelianism) of his age, and the deservedly high opinion which he had of his own philosophic ideas, involved him in several controversies, especially with Theodorus Angelutius concerning natural science, and Giacomo Mazzoni concerning moral philosophy, in refutation of whom he wrote his *Riposta a due opposizioni del Mazzoni*, and *Difese delle Cento accuse del' Mazzoni*. He also had a dispute with the noted poet, Torquato Tasso, because he had caustically criticized the latter's *Gierusalemme Liberata*.

Patricius was small of stature and ugly of countenance, but his spirit was one of the most noble and elevated, and his learning was most varied and extensive,—so that Jan. Nicius Erythraeus justly says of him, that he was the most learned of the Italians of his age in every species of the most excellent sciences, and that many of his works were nobly and almost divinely written.

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### CREATIVE CONCEPTS.

BY

WM. H. KIMBALL.

Creation, as a reality, is a Divine Operation in creaturely *subjective form*. Divine Spirit, or Creative Life, works to project subjective *human form*, and to fashion and fill that form with its infinite vitality and glory.

This infinite vitality and glory is, necessarily, in order to be creative, a triunity of form—a one in threefold order. It must be (1) an all-containing, centric insistence in eternal Being; (2) an all-distributive decentric persistence in relative appearing; (3) it must be an all-embracing, combining, uniting, con-centric subsistence in perfect consistency. Without the first element there would



be no requisite intensity to Creative Life; without the second, there would be no due extensity in intelligent relativity, by which alone Divine purpose could be conceived and effected; and without the third, there would be no Divinely consummating power, requisite to give unity in embodied consistency to *absolute* and *relative* otherwise in perpetual contrariety.

So the very constitutional order of a Creative Being is necessarily a *trinity of form*. Unity in the first term must be the centric hold-fast, or only ground of universal spiritual attraction: Diversity by the second term must be the only ground of spiritual dispersion by conscious creaturely otherness; Compound Unity by the third term must be the only ground of that associate or organic harmony by which alone Supreme bliss and glory can be realized—the perfect conjugation and accordant play of powers otherwise discordant by their *essential* nature. For without otherness, *in contrariety*, there could be no conscious creaturely subject fitted to attainment in creative achievement—no vital power, in outward existence, above the perpetual dominance of animality.

What, then, must be the formal law of this creaturely subjectivity—this human organ of life—and what the method of the Divine Operations in forming and fashioning it to designed ends in full creation?

The *human constitution*, in its essential order, must image or illustrate the constituent order of its creative source; hence it must represent the triune order of *Being* in a dual order of *appearing*. It must be (1) a duality or diversity by the unity of a common nature in God: (2) a duality or diversity by the contrarieties and discordances of the special nature in self-conscious distinctions of character and power, and: (3) a duality or diversity as the common and special natures coming to Divinely ordered realization in the final conscious unity



and activity of the Creative and creaturely elements of Life in all subjective experience.

According, therefore, to these brief outlinings and definitions, the method of the Creative Operations in effecting designed ends must be in triune order. It must be a threefold process centered in oneness of purpose, which purpose achieved will as distinctly reveal the nature of Creative Power and Glory, and the requisite processes of the creative operation from beginning to end, as doth the art production of any human genius reveal the nature of that genius, and also indicate the requisite processes to achievement.

The human *potter*, first apportions the clay to his designs in one mass that gives no clue to his conception: Then he gives useful form in *capacity* to serve to whatever design. And the third term of his operations, consisting of giving interior efficiency to outward form, does not necessitate the employment of successive time. Outward form (subjective) and inward character in objective utility, are simultaneously effected; and high grade in beauty of form and the good of use makes it the true index of genius—the true token of projecting power.

Again, let us find our human reflex of the creative operations in the sculptor and his material instrument. When the conception has become duly formed in the mind of the artist, he must, in order to give actual effect in positive embodiment, seize upon embodying material in its gross form, and then fashion it to his ultimate designs. And this involves; (1) a *subordinate* ordering of material in that massive indifference which gives, to an observer, no hint of the design: (2) a *superior* ordering of the material into *subjective form*; that is, into a form that shall define the subject contemplated by the artist, while yet void of the inspiring character or spirit which is requisite to designate real value and

power in art-genius: (3) a *supreme* ordering into *form and spirit* so aglow with ideal character that first flamed in conceptive genius, that the achievement becomes radiant with the lumen of art-fire which warms every beholder who is fitted to respond in becoming art-sense.

Having thus a minor or reflex plane wherein "things seen" distinctly bring to our understanding "the invisible things of God from the creation of the world, even his eternal power and Godhead," we do not need to stumble and misconceive concerning the real truth of God and man in creation.

Now, Human Nature being the instrumental form by which the Creator is to give appreciable form to His creative designs, the primary Creative element must be first brought into operation to give form and force to the common nature of man in *simple unity*. This is very indefinite form; being as feeble in creaturely selfhood and power as it is in any sign of final creative purpose. But as creation cannot rest in this simplistic state, the secondary creative element must come to defining form and force; *consciously* distancing man from God in a sense of human ill-doing and demerit, and also man from man by every fallacious appearance that were inevitable to the more vital sense of contrariety requisite to project the creaturely form to distinct *self-consciousness*. So the contraries and distresses of this secondary degree in the creative operations—the *complex* degree—while instrumentally in order to the end, can never realize that end, and thus confer creative "rest." Hence the third creative element must come to be operated in human nature—the element that actualizes the unity of God and man in Divine-Human character and power, and thus seals the consummating unity of man with man in all the experience of true society—organic Universal Brotherhood.

Thus creation, as a Divine operation in Human Nature, operates the essential elementary forces and forms of Creative Being himself, and thus becomes imaged in the *dualistic trine of creaturely evolution*, as also in the final *unal trine* of the creative fruition.

I have thus tried to touch the gamut of creative law, without any attempt to elaborate the distinctive features and workings of the three degrees, as manifest in human character and conduct during these states in human development. Such an elaboration may easily be made, from an understanding of the dominant principle of each degree. Indeed, the principle and normal working of each must be understood before a systematic, effective course of public conduct can be instituted in human affairs. For man, being the active force in social experience, must be understood in the various ruling elements native to that force ere directing and qualifying means can be rightly fashioned and applied—means surely pertinent to true social results.

Seeing that the Universal Brotherhood of man is the great central reality by which alone all true thought and all comprehensive activities must proceed, I desire to show how the law of such ruling presents itself to my mind. The Creative Life, as I have tried to indicate, is one in all humanity; operating variously according to the various stages and needs in the evolution of creaturely form. This being the case, we readily see that the truth of this unitary law—the law of Creaturely Brotherhood in the Life of Creative Fatherhood—must become fundamental to all true *being, knowing, and doing*. It must become the law of all static steadfastness, all inspiring thought, and all vital and efficient activities.

The Lord being a Life that can only be known and truly worshipped as it is seen and known to be the Central and circumferential Life of Humanity, we can only come into fellowship with that Life, and experience its

blessedness, in proportion as we come into hearty fellowship with our human kind in *kindly* emotions and deeds. So revealed Lordship in Jesus declared: "inasmuch as ye did it unto the least of these, my bretheren, ye did unto me." Even if the Lord is not known in his humanity and *intelligently* served there in kindly deeds, the service to him is equally real, and commended as such: as also professed knowing and mere ritual ceremonies void of service to human kinds is as pointedly repudiated and condemned as foreign to his real service and void of the supreme order in fellowship—fellowship in the bliss of perfect Lordship. Jesus, as the Christ, recognised and approved of that unconscious service of the Lord through kindly deeds to his natural humanity in lowest estate—"the least of these, my brethren"—at the same time that he was compelled to repudiate mere personal regard that cried "Lord, Lord," while persistently indifferent to his crucial groans in the great Human Brotherhood, where the Lord's life is so constant and true to its purpose.

So, it is easy to see why a mere profession or verbal acknowledgement of Human Brotherhood cannot avail to help men onward and upward in the knowledge and power of the true life. It is a trite saying that "actions speak louder than words." We must coin our words into active deeds to make our professions of Human Brotherhood of practical account. Above all, when we have come to know the Lord as a Life crucially agonizing in the whole body of Humanity, in toils and struggles to carry all up to the glories of Immortal Fruition, should we become co-workers with Him, rather than remain indifferent to our human relations, obligations and privileges.



*LIFE OF HAI EBN YOKDAN, THE SELF-  
TAUGHT PHILOSOPHER.*

BY

ABUBACER IBN TOPHAIL.

[*Translated from the original Arabic by Simon Ockley. Revised and modernised by W. H. Steele.*]

When he had abstracted himself from his own and all other essences, and beheld in nature only that one, living and permanent Being; when he returned to the contemplation of other things, after awaking from that semi-unconscious state—not unlike the stupor of drunkenness—he began to think that his own essence did not at all differ from the essence of that true Being, but that they were one and the same, and what he had before considered his own essence, distinct from that true essence, was in reality nothing. He reflected that this true essence, which was in himself, was like the light of the sun, which, when it falls upon solid bodies, shines there; and though it be attributed, or may seem to belong to that body upon which it appears, yet is in reality nothing but the radiant power of another—the light of the sun. If this body be removed its light is also removed; but the sun's light still remains, and is neither increased by the presence of that body, nor diminished by its absence. When a body is fitted for the reception of light, it receives it; but if such body be removed or is absent, there can be no such reception, and it signifies nothing.

He was the more confirmed in this opinion, because it appeared to him before, that this true, powerful and generous Being, was by no means capable of multiplicity, and that his *knowledge* of his essence was his very essence: from whence he argued thus:

*He that has the knowledge of this essence, has the essence itself; and as I have the knowledge of this essence, I have the essence itself.*



Now this essence can be present nowhere but with itself, and its very presence is essence; therefore he concluded that *he* was that very essence. All other essences, which were separate from matter, and had the knowledge of that *true* essence, though before he considered them as *many*, he now beheld as *one*. This misconception, which he now perceived had arisen from the relics of that obscurity natural to body and all sensible objects, would have rooted itself firmly in his mind, had not God in His mercy enlightened his understanding, and by His gracious guidance directed him into the paths of true reason.

"*Much and little, unity and multiplicity, collection and separation, are all properties of body; but we cannot say of these separate essences, which know this true Being, that they are many or one, because they are immaterial. Multiplicity exists because of the difference of one Being from another, and there can be no unity but by conjunction, and none of these can be understood without compound notions, which are mixed with matter. The explication of things in this place is very difficult; because if you would express what belongs to these separate essences by way of multitude, or, in the plural, this insinuates a notion of multiplicity, whereas they are far from being many; while, if you speak of them as separate, or in the singular, this intimates the idea of unity, but they are not one.*

Here methinks I see one of those bats, whose eyes the sun dazzles, moving himself in the chain of his folly, and saying: *This subtilty of yours exceeds all bounds; for you have withdrawn yourself from the state and condition of understanding men,—have, indeed, thrown away the nature of intelligible things, for this is a certain axiom: That a thing must be either ONE, or more than ONE.*

But softly and fair, gentlemen. Be pleased to consider and contemplate this vile, sensuous world after the

same manner in which *Hai Ebn Yokdan* did, who considering it in one way found a multiplicity in it, incomprehensible; contemplating it from a different view, he perceived it *one*,—an immense unity, and thus his mind fluctuated.

Now if it were so in this sensuous world, which is the proper place of multiplicity and singularity,—the place where their true nature is understood, and in which are *separation* and *union*, *division* into parts, and *distinction*, *agreement* and *difference*,—what would he think of the Divine world, concerning which we cannot say *all* or *some*; neither can we express anything belonging to it by words familiar to us, without insinuating some notion contrary to the truth of the thing which no man knows but he who has seen it, nor understands, but he that has attained to it.

That I have withdrawn myself from the state and condition of understanding men, and have thrown away the nature of intelligible things, I grant, for the understanding of such men as are here meant, is nothing but that rational faculty which examines the individuals of sensuous things, and from thence gets a universal notion; and these understanding men are those who make use of this kind of separation. The kind of which we are now speaking is above all this, and therefore, let every one who knows nothing but sensuous things and their universals, shut his ears, and go away to the crowd who know only the external things of this world, but have no care of the next.

If you are one of those to whom these limits and signs, by which we describe the Divine world, are sufficient, and who do not interpret my words as commonly used, I shall give you some further account of what *Hai Ebn Yokdhan* saw, when he had attained to the truth, of which we have made mention before, and it is this: After he was wholly immersed in the specula-

tion of these things, and perfectly abstracted from all other objects, he saw in the highest sphere, in which and beyond which there is no body, a Being free from matter, which was not the Being of that ONE TRUE ONE, nor the sphere itself, nor yet anything different from them both; but was like the image of the sun as it appears in a well polished looking-glass, which is neither one nor the other, and yet not distinct from them. He saw in the essence of that separate sphere, such perfection, splendor, and beauty, that no tongue can truly express them, as they are too subtle to be clothed in words. He was in the utmost perfection of delight and exultation, by reason of his beholding that true essence, whose glory he exalted. He saw, also, that the next sphere to it, which is that of the fixed stars, had an immaterial essence, which was not the essence of that *true one*, nor the essence of that highest, separated, sphere, nor the sphere itself,—and yet not different from these, but like the reflected image of the sun, and to him appeared in this sphere a like splendor, beauty and pleasure, as seen in the essence of the other higher sphere. In the next sphere, that of Saturn, he saw an immortal essence—not precisely the same, and yet not different from those he had before seen. This too was like the reflected image of the sun, with the same apparent splendor. And so in all the spheres, he saw distinct, immaterial essences, like the image of the sun reflected from one glass to another, according to the order of the spheres. He saw in each of these essences such splendor and beauty, as the heart of man cannot conceive, and so on, downwards till he came to this world subject to generation and corruption, and comprehending all that contained within the sphere of the moon. This, like the others, had an immaterial essence, not the same nor yet different from the others he saw; but this essence had seventy thousand faces, and every face seventy thousand mouths, and

every mouth seventy thousand tongues, with which it praised, sanctified and glorified incessantly the essence of that ONE TRUE BEING. He perceived that he himself had a separate essence, which might be called a part of that essence which had seventy thousand faces, if that were divisible; and had it not been created in time might be called the very same essence, and had it not been joined to body when created, we should have thought that it had not been created. In this order he saw other essences, like his own, which had necessarily been heretofore, then were dissolved, and afterwards necessarily existed together with himself—that these essences were numberless, and in all he discovered infinite beauty, brightness and pleasure, such as neither eye hath seen, nor ear heard, nor hath it entered into the heart of man, which we can neither describe nor understand, except those who have attained it or experimentally known it.\*

Then he saw a great many other immaterial essences, which resembled rusty looking-glasses, begrimed and with their faces turned from those polished mirrors, which bore the image of the sun. He perceived that these essences were encumbered with such manifold defects, as were beyond his conception, that they were afflicted with infinite pains, which occasioned incessant sighs and groans,—were surrounded with torments, and were scorched with the fiery veil of separation. After a while his senses returned to him, and his vision was again of this world, and he lost sight of that divine world—as there is no joining them in the same state, for this world and that other are like two wives belonging to the same husband—if you please the one, you displease the other.

*(To be Continued.)* ♪

\*As the author has described the condition of those glorified spirits who continually enjoy the beatific vision, so in what follows here he describes the miserable state of those who are deprived of it—i. e., the damned.